



Vol. XII, No. 4

JULY - AUGUST, 1979

THE ל'פמז SHEKEL



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

This truly is an international issue. We are grateful to Dr. Percy Zerman from Australia and the A.N.A. for reprint permission for his exceptional article on the coinage of Judea.

Harry Abramowitz from South Africa contributed the first addition to "Judaic Tokens and Medals" in the hopes that others will follow in his footsteps and submit unlisted items for Shekel publication.

Sam Lachman from Haifa has an addenda to his treatise on Egyptian Paper Money used in Palestine. The information came from a collector in Cairo who sent us zerox copies of the unlisted notes.

A medallic article is reprinted by Arthur Polak from Holland.

And of course the ICGM office is a constant supplier of Shekel material.

Hope you enjoy it. Ed.

EDWARD SCHUMAN, *Editor*

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THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership \$8.00 per year. Send all remittances, undelivered magazines, change of address and zip code with old address label to P.O. Box 25790, Tamarac, Florida 33320.

Printed in the U. S. A.

President's Message

You will note from the masthead on the inside front cover that there is a new post office box for our organization. With Morris Bram active in the AINA office, it is important that it be located closer to his home. The travel time saved is two hours a day. Long waits on line for gasoline made it extremely difficult for him to travel to Boca Raton.



ED SCHUMAN

This issue of the SHEKEL comes close to the heels of the last one. It is not that the printing of the magazine was delayed. The delays were caused by a multitude of foul ups with the computer company as well as the mailing house, used by the previous administration.

With this issue of the SHEKEL are several inserts. Two of them are the club bulletins. Unfortunately one of the foul ups was the omission of the club bulletin from the last mailing. You also will find an envelope with information on how to obtain the Encyclopedia Judaica.

Almost every research article in the SHEKEL has used in part information found in this wonderful set of books. It is a virtual storehouse of numismatic Judaica information, besides all of its other wonderful attributes. There is no doubt it is the most superior Encyclopedia of Judaica ever published.

Shaare Zedak Hospital in Jerusalem, a charity close to Sidney Olson and my-

self, has become the distributor of these books. The price is a fraction of the original cost. It is completely brought up to date with yearbooks, and we are pleased to offer this treasure to our members.

It has been brought to my attention that some members still have not received their dues card for 1979. For those paid up members who have not received a card, and wish one, if you will write to Jack Garfield, Membership Chairman, P.O. Box 630-584, Ojus, Fla. 33163 Jack will send your card pronto.

A.I.N.A. membership is still our first order of the day. A.I.N.A. needs members. You do not have to be a coin collector to enjoy reading the SHEKEL. Won't you please give the enclosed applications to a friend or relative, or sponsor their membership for them. The benefits are many, the cost so nominal in these days of high inflation.

The back cover of this issue lists two conventions held in conjunction with the A.I.N.A. organization. Both of these conventions will feature many fine programs. I urge all within travel distance to attend these conventions and meet some of the officers of our organization. Please do not hesitate to walk up to me and introduce yourself. I will be happy to meet you.

Have a pleasant summer.

Shalom

Edward Schuman

My Grandfather's Shekel

By D. BERNARD HOENIG

DESPITE THE ONE bronze *Shekel* he dubbed "*my groyson coin collection*," Grampa Goldberg was not exactly what you might call a numismatist. Not that he wouldn't have enjoyed owning some real ancient coins, but my grandfather's spare time was devoted to studying the Talmud each day or in searching the second-hand book stores for discarded *Seforim* ("It's like saving a Jewish soul," he would always say).

He kept the tiny token in his vest pocket, ready for the story we loved to hear him tell. It was a crudely-made piece, about the size of a quarter but three times its thickness. On one side, the words "*Shekel Hakodesh*" — *Shekel of Holiness* — here chiseled out of the metal planchet in extremely high relief. In the center was a tiny Star of David, and between the *Shin* of "*Shekel*" and the *Shin* of "*Hakodesh*" were two vertical dots. Occupying the entire opposite side, in similarly carved characters, was "*Yerushalayim*." The bronze was tarnished a deep raddish-brown and some of the letters were broken and disconnected.

"Tell us how you found the Holy *Shekel*," we would often plead. And my grandfather would stop his learning (it seems we never saw him without a Talmud open on his lap), take the token from his vest pocket and gaze at it for a moment as if he had never seen it before. Then, with a quick motion of his

head and a twinkle in his eyes, he would summon us to his side and begin his magic tale . . .

Browsing in a rummage store, one afternoon, near Eastern Parkway in Brooklyn's Crown Heights, he came upon an old book under a mountain of yellowing *Morning Journals*. It was water-stained throughout and many of its pages were sealed together. But Grampa Goldberg bought it anyway, for it was a 19th century printing of the Talmud Shekalim, one of the smallest of that ancient literature that had evolved through 1,000 years of scholarship.

Between the brittle binding were the laws, legends and customs of the Half-Shekel, the levy imposed upon the Israelites for the maintenance of the Temple. Its source was rooted in numerous Biblical ordinances, the earliest of which was the census taken in the desert.

"And God spoke unto Moses, saying, when thou takest the sum of the Children of Israel . . . then shall every man give a ransom for his soul unto the Lord . . . This shall they give . . . the half of a Shekel after the Shekel of Holiness . . ." (Exodus XXX, 11-13)

The *Shekel of Holiness* represented the prescribed weight in silver and gold by which many sacred things were valued; the silver for the Pidyon Haben ceremony; sacrificial offerings; free-will gifts



to the Sanctuary. Behind this single standard was the principle that all men were to be treated equally in their relationship with God.

"The rich shall not give more, and the poor shall not give less . . ." (Exodus XXX, 15)

The Shekel Hakodesh, relates the Torah, is equal to twenty *Gerahs*, composed of 0.73 grams of pure silver per *gerah*, for a total of 14.55 grams. Based upon this, the monetary unit called the *Manoh* consisted of 50 silver Shekalim or 60 gold Shekalim.

As he studied the intricacies of the tractate Shekalim, my grandfather began to wonder. Despite all numismatic studies that claimed to the contrary, was there in fact a real coin that was called the *Shekel of Holiness*? Or was it merely a beautiful religious concept?

He delved further into his new Sefer until he discovered an exciting commentary from the Midrash Tanshuma, which was confirmed by the great Rashi in his treatise on Exodus. It told of a fiery coin designed by the Almighty Himself, and sent from Heaven to Moses to show the People of Israel that it was *"This that they shall give . . . the half of a Shekel, after the Shekel of Holiness."*

A coin from Heaven! It was an awesome thought, a fascinating and colorful Midrash to the strict precepts surrounding the Shekel Hakodesh.

"What I would give to see such a Shekel," my grandfather said to us. "To hold it in my hands, to feel it, to become part of that moment of history."

In the tradition of all great story-tellers, he would pause and, looking at us with piercing brown eyes, whisper "and then, the Talmud began to quiver and the words started to spin like a Chanukah dreidel; faster and faster until they melted into a boiling *cholent* of bronze. Sparks shot upwards and the room filled with thick blue smoke. I slide the Sefer on the table and ran inside to get some water. When I returned, there it was — the *Shekel Hakodesh* from Jerusalem, sitting on the very passage of the heavenly coin!

We knew even then that it was all a delightful *bubbameisch*, but we never grew tired of hearing it retold. Each time, my grandfather embellished it and added some lessons from the Torah, as well.

Born in Russia, Samuel Goldberg came to this country as a child in the early 1880s. Despite the distractions of the *Golden Medina*, he retained a fierce loyalty to Judaism, while at the same time developing a deep pride in being an American. His fluency in his adopted language earned him the title of "The Englishman" at Brooklyn's "Murphy Shul" where he worshipped each day. Although successful in his small shirt manufacturing business (he made heavy shirts from the fabric used to cover airplanes and gas balloons), Grampa had one burning, unrealized dream: to visit Eretz Yisrael, the land of his fathers.

"One day," he declared, "I will return my Shekel to its proper home, to the rebuilt Temple in Jerusalem."

Grampa Goldberg died in 1940, shortly before the War began and his Shekel became my legacy. For years it lay abandoned in my desk, just another *chatchka*, forgotten like so many other mementoes. When I discovered the fascinating world of Judaic numismatics a few years ago, it became a most prized possession, appearing to be the only one of its kind. Extensive research into Jewish literature dealing with tokens, medals and substitute money, visits to museums and inquiries to collectors produced no answers as to what it really was.

After examining photographs of the piece, Dr. Yaakov Meshorer, the distinguished Curator of the Bronfman Museum of Archaeology of the Israel Museum, wrote

"Your Shekel token looks like the many imaginative Jewish coins struck in Europe during the last three centuries, for various and somewhat strange uses . . . to deceive pilgrims in the Holy Land (or) innocent reconstructions of possible coins mentioned in ancient books. I have never seen such tokens before, nor can I suggest any clear, possible use for this piece."

Continued on Page 5

Chairman of the Board Message

By MORRIS BRAM

I am pleased to once again be active in the AINA office. I am doing what I love best, and enjoy working at, while I leave the decisions, problems, and deliberations to our president, Eddie Schuman. Ed's opinions and advice was always welcomed during the many years



MORRIS BRAM

I served as president of our organization. I have known Ed, worked with him on club functions for over twenty years. He is a true collector, a real numismatist, a person with a keen mind, and good common sense, and I am happy to work with him, and for AINA once again.

We are both looking forward with great enthusiasm to our 1980 tour to Israel. This being the 13th anniversary of AINA (Bar Mitzvah) and the 12th annual study tour to Israel (Bat Mitzvah). In the three major cities we visit, Jerusalem, Tel-Aviv, and Haifa, each banquet will be a party you will long remember. There will be several new additions to our regular tour itinerary, including a boat trip on the Mediterranean, a night club visit as well as other festivities. We are

also planning an optional trip to Egypt, being conditional on the political climate, and have already been in touch with a board member of the Numismatic Society of Cairo. It is true that numismatics knows no boundaries.

The outside back cover gives you information on two conventions. The Greater Los Angeles Coin Convention will have exhibits, educational forum bourse, and a banquet. I invite all AINA members within traveling distance to attend.

The Miami Beach International Mid-Winter Coin Convention will be on a much larger scale. Special convention rates have been obtained from the Deauville Hotel for this convention. If you wish to get away from the winter cold for a few days in Miami, why not plan your trip to coincide with the convention. You won't be sorry, and I am sure that AINA will come up with a few goodies for you.

If you have any problems, please do not hesitate to write me at the AINA office. In fact you can write me even if you do not have any problems. I look forward to hearing from all my old friends.

Shalom

Morris Bram

MY GRANDFATHER'S SHEKEL

Continued from Page 4

Dr. Arie Kindler, Director of the Kadman Numismatic Museum in Tel Aviv, and one of the foremost experts on ancient coins, also acknowledged that the Shekel Hakodesh token was new to him. He suggested a most interesting theory that the piece may have been used in Pidyon Haben ceremonies despite the fact it is made of bronze.

Recently a second such Shekel was reported in the collection of Edward Janis, the New York Regional Vice-President of the American Israel Numismatic Asso-

ciation, who had purchased it at an auction sale. Mr. Janis, however, was similarly bewildered and could not identify the source of the Shekel.

Very often I look at the Shekel Hakodesh and am reminded of my grandfather. I think of his piety and of his quiet dignity; of his love for learning and his longing to see *The Land*.

And I say to myself, some day, please G-d, I will fulfill my grandfather's wish. I will bring his Shekel on *Aliyah* with me, to its proper home in Jerusalem.

Reprinted through courtesy of
The American Mizrahi Women

HALUKKAH

By SIDNEY L. OLSON

Halukkah is the financial allowance for the support of the inhabitants of Eretz Yisroel from the contributions of their co-



SIDNEY OLSON

religionists in the diaspora. This article will deal more specifically in the instruments of transfer and their relations to numismatics. We also will deal with some of the organizations that collected these monies and the methods in which they transferred them to various institutions and individuals that needed support during the 19 and early 20th Century.

During this period there was a great feeling among Jews that were spread throughout the world to help support institutions as well as certain people in Palestine. It was generally thought that the individuals who had gone to Palestine for whatever reason were fulfilling a mission of representing all the Jews of the world and as such should be sustained.

Entire communities and national communal organizations urged their constituents to fulfill its duty by contributing to the organizations and individuals in Eretz Yisroel. The contributions were finally transferred through various financial organizations that specialized in this activity.

Actually this type of activity dates back to the beginning of the 17th Century. Most of the organizations that handled the transfer of funds were in harbor towns. As an example, Venice was such an area through which funds were transferred to Eretz Yisroel from Poland and Germany.

Amsterdam was one of the largest centers dating back to the 17th Century also.

In the early years Constantinople (Istanbul) was by far the most important center for the transfer of these funds. It was a large port with much financial activity between Eastern Europe and the Middle East.

Many other cities also should be mentioned. Here are a few and by no means all of them — Vilna, Frankfurt, Vienna, Prague, etc.

Generally speaking the transmittal was made by an emissary who made the trip personally to convey the examples that are depicted further along in this article.

A good deal of the Halukkah was sent to Hasidim that immigrated to Palestine at the end of the 18th Century. In many cases there were direct contributions to individuals that were to carry out certain missions for this money such as performing Yahrzeit duties as well as direct orders to study certain portions of the Talmud.

Halukkah arrangements were different with the Sephardim and the Ashkenazim. With the Sephardim, Halukkah was only distributed to scholars to whom study was their profession. Halukkah with the Ashkenazim was divided on the basis of a fixed sum per head in the community.

The above are generalizations and the use of Halukkah we find was used in a broader scope through transfer funds to Eretz Yisroel for various community projects.

During the 20th Century with the rise of Zionism there appeared to be a fading out of the use of Halukkah for transferring funds to Israel and more sophisticated manners were developed by the Zionistically inclined organizations.

Now let us go to some direct examples — Plate No. 1 shows the actual Hebrew inscription of one of these notes. The size of this particular note is approximately 6½ inches wide and about 3 inches high. It was folded up into an extremely small piece that was 1¼ inches high and 3 inches wide with the inscription on the front shown to whom the note was to be delivered. The translation of Plate No. 1 is as follows.

With the help of God, Amsterdam, Tuesday the 4th day of Adar 659 (March 1899). To the honorable, the Rabbi, the learned, Mr. Aliyahu Mordechai Eisenstein, may his light shine forth, will you kindly study a lesson in the Talmud on the 29th day of Adar of this year in memory of the Woman Rivka, the daughter of Samuel Handleman and Dobrash, alavasholem.

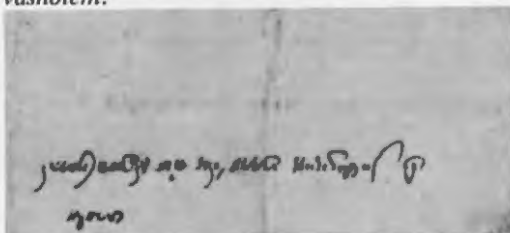


PLATE 1

If he will assure us that he will continue to do this, he will receive, with God's help, the set sum for these things after the period set will have been concluded.

*(signature)
The Pekidim &
The Amarkalem
of the Holy City of Amsterdam
Mayor Robbins*

Plate No. 2 is a little different configuration and is approximately 3-¾" wide by 4-½" long. Again a copy of the address is shown, it is not too clear but the writing was very minute. The translation of this note goes as follows:

To the Holy City of Jerusalem, may she be re-established and rebuilt with the help of God. Amsterdam, Tuesday, 13th of Tishri 649 (1889). Much peace without end to the honorable Robbi,

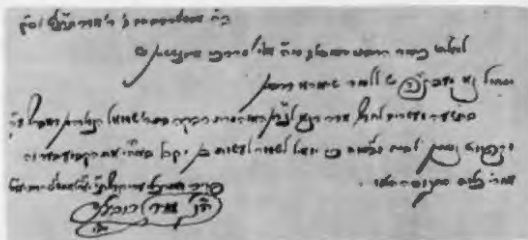


PLATE 1

the learned Aliahu Mordechai, the son of Abraham Eisenstein of Pinsk. We have ordered the Merchant Senor Yakov Velera and partner, Mr. Taman, to pay against a receipt from your hands, No. 6170, the sum of 9 francs, 55 centimes French money, after the forwarding expense has been deducted (balance should be 30 marks) that we received in his good name for the purpose of learning a daily lesson for the life of Reb Shmul, the son of Lumelah and his wife, Blumeiah, the daughter of Surelah, they should live. Kindly confirm all of this with a receipt. Bless you.

*(signature)
The Pekidim &
The Amarkalem
of the Holy City of Amsterdam
Abraham Moshe*



PLATE 2

Plate No. 3 again is the same size as the note No. 2 but you will notice quite a bit of handwritten text at the end. Some of these notes got this complicated and the translation is as follows:



PLATE 2

To the Holy City of Jerusalem, may she be re-established and rebuilt with the help of God. Amsterdam, Tuesday, 15th of Kislev 662 (December 1902). Much peace without end to the honorable, the learned, the Rabbi Rafatel Zalman Chaim Rivlin. May his light shine forth. This is to certify that we have commanded today the Merchant Senor Yakov Valera and his associate, Taman, to pay as against a receipt from you, No. 5934, the sum of 7 francs, —0— centimes, French money. In exchange you will kindly learn a portion of the Talmud on the 14th day of Taivah, that is coming, for the soul of Rafael, the son of Rivkoh Katz, and on the next day, 15th day of Taivah, that is coming, for the soul of Raisel, the daughter of Reb Moshe Hans Sureles, peace be upon them. You will kindly acknowledge all this with a receipt as is necessary.

You will also kindly learn a portion of the Talmud on the 6th of Taivah, that is coming, for the soul of Rasha Suchna, the daughter of Ephraim and Frumelah, avashalom. On the 9th of Taivah, for the soul of Fogel, daughter

of Yudah and Esther, avasholem. On the 11th day of Taivah for the soul of Reb Mordechai, the son of Shlome that is born from Shprintze. When we are sure that this is all taken care of, we will see that you will get a fine gift.

(signature)
The Pekidim &
The Amarkalem
of the Holy City of Amsterdam
Mayor Robbins

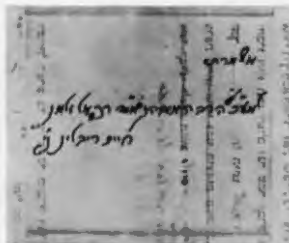


PLATE 3

The writer is deeply involved with one of the oldest institutions in Jerusalem called Shaare Zedek Hospital. In 1878 Doctor Wallach was prompted to search for funds from Europe for the purpose of building a hospital in Jerusalem. Then as now fund raising took place in many different methods.

It was extremely interesting to me that in several cases the Halukkah was used to transfer funds. Srown in Plate No. 4 in note No. 906 and in Plate No. 5 we have note No. 562.

To the best of my knowledge, there were about four notes similar to these used for the transfer of five thousand French gold francs each. The transfer was made from the Jewish population of the Netherlands, directly to Dr. Wallach who had to sign it. The transfer was handled from Amsterdam to the Rothchild bank at Frankfurt Am Main.

The language used was very romantic and I am including the translations of both notes and they are as follows:

CONTEMPORARY CHECK

To the Holy City of Jerusalem, with God's help, Amsterdam, the 22nd Iyar 1899.

Blessings to the honorable: The honorable Rabbis, the keepers of the local Committee for the erection of a hospital



inside Jerusalem. Each one according to his great deeds, he will be glorified.

After the blessing we have ordered to-day the merchants Jacob Valero and his friend, Taman, to pay against this bill numbered: 906

The sum of 5,000 francs (five thousand francs in French currency) which is after the deduction of delivery . . . (none). We received this amount for the purpose of building the hospital. We received this amount from the Central Committee which is in Frankfurt on the Main.

We request the courtesy of Dr. Wallach to state all the details in the receipt.

This will be our blessings and greetings, we who are looking for his well being. Pekidim and Amarcalim of the Holy Land here in Amsterdam.

Signed: "The Humble,"
Meyer Rubens (Officer)

(Handwriting by Dr. Wallach —
18 May 1899)

CONTEMPORARY CHECK

To the Holy City Jerusalem, may she be rebuilt and re-established with the help of the Lord, Amsterdam, Tuesday, 11th of Ader, (5)659 I'PK.

Much peace forever to the Honorable honored rabbis, trustees of the Local Committee for the establishment of a hospital within Jerusalem, may she be rebuilt and reestablished, every man in accordance with his praise; may his glory and praise increase.

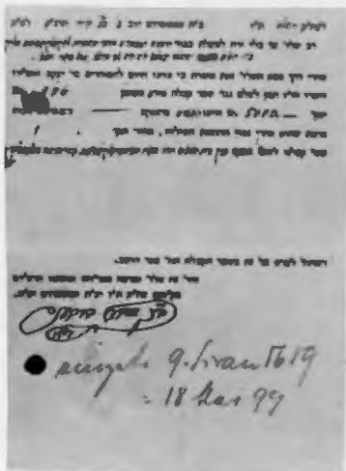


PLATE 4

After these greetings, this is to certify that we have instructed today the merchants signor Ya'akov Valero and his associate Taman, may the Lord guard him and preserve him, to pay against their receipt No. 562 the sum of 5,000 fr. (Five Thousand francs, no centimes), in French currency which we received from the Central Committee which is in the city of Frankfurt-am-Main, for the building of the aforementioned hospital.

Please acknowledge all this with a detailed receipt.

(Follows a list of blessings, and the name of the city, Amsterdam, and the signature).

Signed — Meir Rubens.

By this time it is very clear that we are dealing with transfer notes in reality and as such they become part of our Judaic numismatics. In writing for the Shekel I try to keep my articles non-technical and interesting. The acquisition of these Halukkah notes are not real difficult to obtain. Everybody that collects Judaic material should have one or two of these in their possessions. Then unless you are a Hebrew scholar you will have a lot of fun trying to find a scholar to translate them for you. From what I have been told most of these notes are written in a very romantic style. Modern Hebrew is much more cryptic and not as verbose as these notes were.

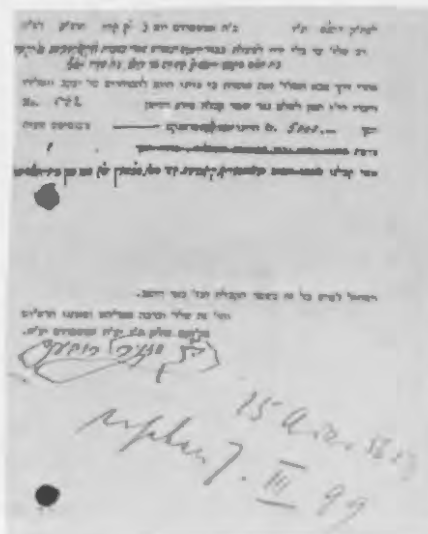


PLATE 5

COLUMBUS MEDAL

In the 1890's, the claim that Christopher Columbus was Jewish was first proposed by a renowned Spanish scholar. Many of us may recall the ditty

In Fourteen hundred ninety two
Columbus was a Jew
He sailed the ocean Blue
In fourteen hundred ninety two

Christopher Columbus (1451-1500) has been thought by many to be of Marrano extraction. He was always secretive when speaking about his origin, as if he wished to conceal something. On the other hand, he boasted openly about his connection with King David, and had a liking for Jewish and Marrano society. The name Colon or Columbus was not uncommon amongst Jews of this late medieval time.

On his journeys, Columbus used the nautical instruments perfected by Jews such as Joseph Vecinho, and the nautical tables drawn up by Abraham Zacuto. The famous account of his success which was published and distributed all over Europe begins with the account of the expulsion of the Jews from Spain. In one document, he refers to the destruction of the Jewish Temple in Jerusalem by the Hebrew term "*Second House*" and that he dates its destruction as being in the year 68 in accordance with Jewish tradition.

In a current issue of *Midstream*, Charles Alperin, an attorney, re-examines the evidence produced by a series of scholars since then and concludes that the only hypothesis which accounts for the gaps and inconsistencies in all of the Columbus

biographies that have been written is his Jewish origin.

Alperin analyzes various aspects of the Columbus enigma in reaching his decision:

- Columbus's secrecy as to his origins;
- His extensive Jewish associations;
- The fact that he never wrote in Italian;
- His knowledge of the Old Testament;
- His use of Jewish phrases and references;
- His last will and testament;
- His use of the *Beit-Hay* symbol (an abbreviation of the Hebrew *Baruch ha-Shem*);
- The rumors in his own time;
- His family name — a fascinating story in itself of changes made several times by Columbus;
- The prologue at the beginning of the journal of his first voyage and its ambiguous references to Jews;
- His mystical signature and his delayed departure — which provides an interesting sidelight on Jewish folklore;

Although the entire crew and all necessary supplies were fully aboard the *Nina*, the *Pinta* and the *Santa Maria* on Aug. 2 ready for sailing, for some unknown reason the first voyage in 1492 didn't commence until one-half hour be-



Obv. Bust, facing to l.; around Christopher Columbus
Rev. Lord's Prayer in 15 lines, first curved, others straight; double beaded border.

fore sunrise on Aug. 3. Why? Aug. 2 in 1492 was *Tisha B'Av*, the 9th of the month of Av; a widely-observed fast day among all traditional Jews. On this same date, though separated by over 600 years, tradition says the first Temple and the second Temple in Jerusalem were destroyed by Nebuchadnezzar of Babylon and Titus of Rome respectively.

"No traditional Jew who is aware of the ill-fated significance of the date will ever commence a venture, business or otherwise, on that day; tradition specifically says that it cannot be crowned with success."

The Jewishness of Columbus would make this otherwise inexplicable delay understandable. In fact, according to Al-

perin, "his Jewishness makes a great many facts comprehensible."

Alperin concedes that each of the problems he deals with can be explained away without invoking the Jewish hypothesis but he adds "when the quantity of evidence becomes substantial one can in any fair judgment no longer attribute it to circumstance.

The sole explanation that can fit the dozens of curious facts stated in Columbus's Jewish origin; and this conclusion fits them all. Some of them permit no other viable explanation."

Based on the above information, can this be classified as a Jewish Medal?

NUMBER ONE. The Israel State Peace Medal No. 1 goes to Prime Minister Menahem Begin. Making the presentation are David Shoham (center), chairman of the board of the Israel Coins and Medals Corporation, and Eliezer Shiloni, managing director of the ICMC. Mr. Begin presented another one of the state peace medals to President Sadat at their meeting on May 27, 1979.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. In Dave Hendin's new book *"Collecting Coins,"* he quotes you as saying that a collector never really owns a coin in his collection. Please explain. P.K., Boston.

A. It's true — I did say it in an article on "A Type Set of Ancient Jewish Coins" which appeared in THE SHEKEL (Spring 1970). Here's the reference.

You really never own a coin. If you destroy it — you owned it. Unlike the new car that is finally worn out, or the suit fitted just for your waist, shoulders, and length that is consumed by you, the moths, and obsolescence, the coin is a life estate — not to be consumed. It is yours to enjoy as long as you want.

If it is still around after you are gone it will be acquired by someone else to hold for enjoyment, investment or study. When you spend \$3,000.00 for a new automobile, you will have an old car at the end of a few years.

If you bought a rare coin in a wanted series and bought it in accordance with current value, the chances are that at the end of two years you are ahead of the shrinking dollar being cut by inflation. You never spend money for a rare coin, you invest in it.

Q. I noted with interest that the Bank of Israel's President Gafni, in an interview reported in the local New York papers, denied having a new coinage available to replace the current agora series. When a reporter asked him whether the new series would have a coin called a shekel as its new unit, Gafni had a one word comment — "*Ridiculous.*" Webster

says ridiculous means unworthy of serious consideration; absurd; or a syn. laughable. Why would this most prominent ancient coin be a ridiculous change? W.L., N.Y.C.

A. I read the same article in the New York Times. The single word answer was ambiguous. It could have meant that a current change was ridiculous. It also could have meant, as you stated, that a shekel series was ridiculous. If my memory is correct, the reporter also asked if the Bank of Israel was going to release their stockpile of shekels for the anticipated change. President Gafni could have meant that it was ridiculous that the Bank of Israel had a stockpile. However, even though the shekel is in these times considered the most prominent ancient coin, it was not so in antiquity.

The shekel was struck in three full and two partial years for a total of three and a half years by modern calendars. On the other hand, the most prolific and prominent coin was the prutah. This small bronze was struck by the Hasmonean rulers, some of the Herod dynasty, the Jewish War and even by the Procurators. There were half-prutot under Alexander Jannaeus and others and even multiple prutot under Hyrcanus II, Mattathiah Antigonus, Herod the Great and Herod Archelaus.

We are horrified when we read or, and experience "double digit inflation." It's horrendous. In Israel, the inflation rate is close to 68%! If the Bank of Israel can turn this disastrous rate downward by control of a new currency, I and certainly the Israelis would not care what name the new issues bore.

The Coinage of Judea



Reprint courtesy of A.N.A. and THE NUMISMATIST

Hasmoneans to the Procurators

Although means of payment are mentioned in the Old Testament on various occasions (e.g. Genesis 24:22 in which Eleazar "took a golden ring of half a shekel [bekah] weight, and two bracelets for her hands of ten shekels weight in gold"), there is no evidence that coins were used in the Land of Israel at the time of the First (Solomonic) Temple. The Second Temple Period commenced in 538 B.C. when the Jews who had been taken into captivity to Babylon were permitted to return to the Land by Cyrus the Persian, and ended with the destruction of the Temple by the Romans in 70 A.D., when the Jewish people were dispersed. For numismatic purposes we can extend this period to 135 A.D. when the Romans eventually put down the Second Jewish Revolt, and established Aelia Capitolina in place of Jerusalem. It is a period of great significance in Jewish and Christian history, and the coinage of the region, both Jewish and non-Jewish, truly reflects the events of the times.

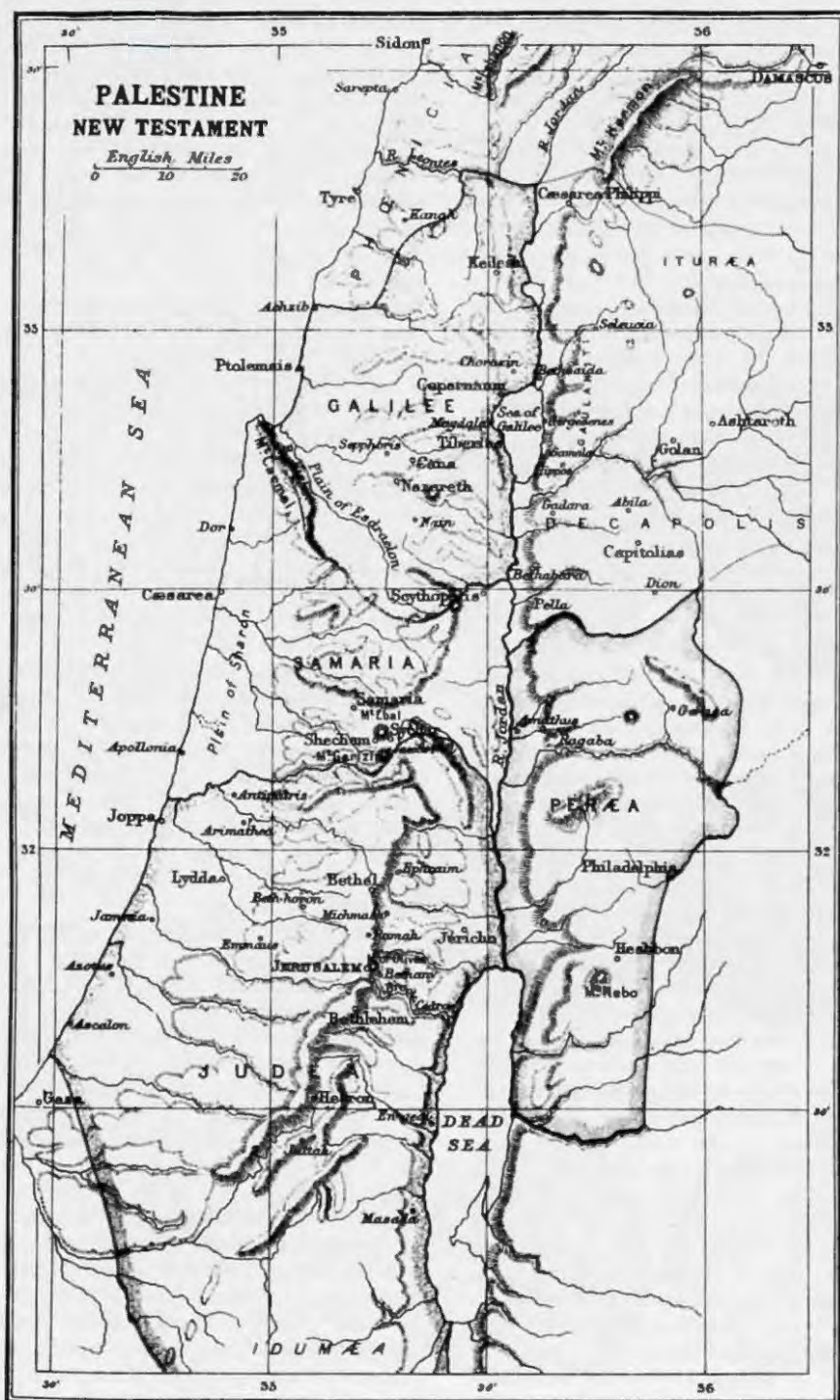
The Land of Israel then, even as now, was of great strategic and geographical importance, at the junction of the spheres of influence of powerful empires — Persian, Greek, Egyptian, Parthian, and Roman. From the 5th century B.C., Judea formed part of the Fifth Satrapy of Persia, "The Satrapy Across the River" (Euphrates), and the Persians did not interfere much with the distant provinces of their enormous empire. Alexander the Great subjugated the Land of Israel in 332 B.C. in the course of his conquering sweep, and far-reaching political and cultural Greek-hellenistic changes took place in Judea as in other countries of the East. When he died in 323 B.C. Alexander's Eastern Empire was divided between the Ptolemies of Egypt and the Seleucids of Syria.

Judea first came under the rule of the Ptolemaic kingdom of Egypt, but after the 5th Syrian war of 198 B.C. it passed under the control of the Seleucid kingdom, and thereafter Syria and not Egypt governed the country. About this time, too, the new State of Rome, Armenia, and Parthia were becoming powerful, and the Seleucids were becoming progressively weaker. The Seleucids interfered in the internal affairs of Judea and attempted to hellenize its inhabitants. Worsening relations eventually led to open rebellion under the leadership of Mattityah the Hasmonean

and his sons. Eventually in 141 B.C. Judea became independent under Hasmonean rule, and after Simon (the last of Mattityah's sons) was murdered in 135 B.C., military command and the high priesthood passed by inheritance to his descendants. The Hasmoneans embarked on a policy of conquest, expansion, and forcible conversion to Judaism. They ruled until 40 B.C. when Herod was appointed King of Judea by Antony and Octavian in Rome. Judea had been conquered for Rome by Pompey in 63 B.C.

The Herods were originally Idumeans (Edomites) from the South who were conquered and forcibly converted to Judaism by John Hyrcanus I. With the exception of Herod Agrippa I they identified with their Roman masters and were uniformly unpopular with their Jewish subjects. Herod's son Archelaus inherited the predominantly Jewish portion of his father's kingdom, but there were so many complaints against him that he was banished by the Romans and replaced by the Procurator (Governor) Coponius in 6 A.D. It was not until 100 A.D. that the last of the Herods (Agrippa II) died.

At first the Procurators were a welcome replacement of Archelaus and his rule, but in the course of time the situation worsened, reaching its height in the days of the Procurator Pontius Pi-



late, a noted anti-semite, who failed to understand the feelings of the people and even confiscated the temple treasures to ornament buildings and pay for the construction of water supply to Jerusalem. At this time, too, a number of religious sects appeared in Judaism, Christianity being one of these. The tension between the Jews and the Procurators of Judea mounted, and at the time of the Procurator Florus, the Jewish War against Rome broke out. After a long, bitter and drawn-out struggle, the Roman forces under Titus destroyed the Temple in 70 A.D., although the fortress of Masada in the mountains of Judea held out for a further three years. A second Jewish Revolt against Rome commenced under the leadership of the charismatic Simon Bar Kochba, and although the powerful Roman army suffered some serious setbacks, large reinforcements were brought to the land and the rebellion quelled in 135 A.D.

During the Second Temple Period Jews struck coins as independent rulers, vassals of Rome, or as rebels against Roman rule. During revolts in ancient times coins were about the only means by which leaders of revolts could assert that a new independent state had come into being.

Since the Renaissance period many Jewish and non-Jewish scholars have been interested in Jewish numismatics. But only since the beginning of the 20th century, particularly since 1945 when the Israel Numismatic Society was founded, have scholars actually living in Palestine taken an active interest in the study of ancient Jewish coinage. The Kadman Museum in Tel-Aviv under the directorship of Arie Kindler, and the Israel Museum in Jerusalem under Ya'akov Meshorer, contain outstanding collections, as do the Museum of the Church of Flagellation on the Via Dolorosa under Father A. Spijkerman O.F.M., the British Museum, the Vatican and the Hermitage in Leningrad.

Don't expect to see anything in Judean coinage like the artistic merit and beauty of Greek coins, because the

Second Commandment, which in those times was taken seriously, forbids one to "make a graven image." But remember that for most of this period the Jews were struggling for their independence, and turbulent times are not conducive to great craftsmanship. It is customary to catalogue Judean coins according to A. Reifenberg's book *Ancient Jewish Coins*.

In Persian times gold darics, silver sigloi, and the "owls" of Athens (the hard currency of the Eastern Mediterranean) circulated in the land. In the 4th century B.C. "Philisto-Arabian" (Graeco-Phoenician) coins were issued in the important mercantile town of Gaza, possibly to pay mercenaries, and these were imitations of the Athenian owls. At this same time a small number of interesting silver coins were struck in Jerusalem, with the sanction of the Persian authorities, bearing the Aramaic inscription "Yehud" — the official name of the province Judea in Persian times. Some of these have a bird(?) falcon, others an owl, and yet others a bearded head with a diadem on the reverse. It was only recently that the inscription was correctly interpreted. With Alexander came sufficient currency from the mints of the conquerors, and when Judea came under the rule of Alexander's successors, the coinage of the Egyptian Ptolemies was first used and then that of the Syrian Seleucids.

It was thought for a long time that the first Hasmonean coinage was struck by Simon the High Priest 142-135 B.C., because in I Macc. 15:17 Antiochus VII Sidetes of Syria while still a Pretender gave Simon leave "to coin money for thy country with thy stamp" in order to enlist his help against the usurper Tryphon. It has since been shown that the "Simon" on the silver and bronze coins is the "Simon" of the Second Revolt of 132 A.D., 260 years later. The bulk of Hasmonean coins is small bronzes and in accord with the Second Commandment contains no living beings — men nor animals. The emblems were copies from the late Seleucid coinage — anchors, flowers, stars, helmets, cor-



About the Author

Percy Zerman is an Australian physician practicing in Melbourne, Victoria. He became interested in coins, especially ancients, by chance some years ago when as a tourist in Istanbul he saw coins on display for sale in the great bazaar. He has had a number of papers published on ancients and other coins, and the article presented here was awarded the Max Stern Trophy in 1974 by the Numismatic Association of Victoria.

nucopiae, etc. The last Hasmonean Mattityah Antigonus minted a few coins with the seven branched candelabrum and shew-bread table as used in temple worship, and he also minted some very large bronzes — these latter were cast in a closed mould consisting of two sections. For the most part, Hasmonean coins bear the inscription "X the High Priest and the council (assembly of elders) of the Jews," in ancient Hebrew script, but those of Alexander Yannai and of Mattityah Antigonus also carry the Greek inscriptions ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΥ ΒΑΣΙΛΕΥΣ and ΑΝΤΙΠΑΤΡΟΥ respectively. Greek (Koine) was the *lingua franca* of the East in those days.

The Hasmonean coins truly reflect the political and military events of this period. Although the early coins were made of good bronze with a copper content of 83%, those of Mattityah Antigonus, the last of the line, were made of poor metal and contained 68% copper and 27% lead, the copper being necessary for the manufacture of weapons. One of the coins of John Hyrcanus II bears the letter "A," that is thought to stand for Antipater, the Idumean, father of Herod, who had succeeded in becoming Hyrcanus' chief minister and had been appointed Epitropos (Procurator) by Julius Caesar. On another coin of John Hyrcanus II a political connotation is seen in the inscription "Yehononan the High Priest, Head of the Council of the Jews," which refers to his elevation to the rank of Ethnarch by Julius Caesar in 47 B.C. The fabric of the coins of the warring Alexander Yannai deteriorated in weight, size and design, and fell from 3 grams to

The Hasmodeans



Alexander Jannaeus, 103-76 B.C.



John Hyrcanus II, 63-40 B.C.



Judas Aristobulus II, 67-64 B.C.

$\frac{1}{4}$ gram, showing how wars can affect the finances of a state. This last king had no hesitation in massacring thousands of his own people in a revolt against him, caused by the feeling among his devout subjects that he was neglecting his priestly duties by being away at war too much.

There is a story that on one day Alexander Yannai had 800 Jewish rebels crucified, and as they lay dying he let them watch their wives and children being slaughtered, while he himself was reclining at ease drinking wine and looking at the scene from among his concubines. Some scholars even think that this villain was the Wicked Priest in the Essene writings in the Dead Sea Scrolls. The latter Hasmoneans lost the ideals for which the first Mattityah and his sons had fought the Seleucids. Antigonos entered into a treaty with the Parthians for the prosecution of the war against Herod and Hyrcanus II.

Eventually Herod (the Great) was the winner, being proclaimed King of Judea by Rome in 40 B.C. He succeeded in conquering the Land of Israel and took Jerusalem in 37 B.C. He ruled over Judea for 34 years, and one of his wives was Mariamne, grand-daughter of the Has-monean John Hyrcanus II. Agrippa I was her grandson.

Herod issued a large variety of bronze coins with various emblems — tripod, thymiaterion, caduceus, pomegranate, shield, helmet, aphlaston, palm branch, anchor, double and single cornucopiae, galley, and eagle. On his first coins with the tripod on the obverse and thymaterion on the reverse, the date, year three, is indicated by two different signs, L — gamma and T.R. He probably wished to accentuate that 37 B.C., when he conquered Jerusalem, was in fact the third year he had been appointed King by the Romans.

His standard series with an anchor on the obverse and cornucopia on the reverse was struck in great numbers, recalling the maritime power of the king. One coin with an anchor and war galley, it has been suggested, is connected with the foundation of the harbor of



Herod the Great, 37-4 B.C.

Caesarea by Herod about 10 B.C. Augustus had granted Herod the right to half the copper mines of Cyprus, which was a very important source of copper. A coin with an eagle is thought to be connected with the golden eagle Herod erected over the temple gate, which was torn down by zealous Jews who saw in this an act of profanation of the temple. Herod ordered these perpetrators to be burned alive. All Herodian coins are bronze and their inscriptions are in Greek.

On his death Herod's son Archelaus was assigned Judea, Samaria, and Idumea by Augustus with the title of Ethnarch (not King like his father). Most of Archelaus' coins bear maritime symbols, possibly because he inherited Caesarea and Jaffa from Herod. His most common coin, however, shows a bunch of grapes, the distinctive fruit of the region of Judea on the obverse, while yet the reverse displays a crested helmet — a conspicuously pagan design. With his banishment by the Romans in 6 A.D., Herodian minting came to an end in Jerusalem, its place being taken by the coins of the Procurators who ruled from Caesarea.

Herod Antipas (Herod's second son, 4

B.C. — 39 A.D.) inherited Galilee and Peraea, east of Jordan, from his father. He only began to strike coins in the 24th year of his reign, in 19 — 20 A.D., after he had founded the city Tiberias on the shores of the Sea of Galilee in honor of the Emperor. Most of his coins have a palm tree design — branches or trees, and bunches of grapes, and are made of bronze of inferior quality.

Herod's third son, Philip II (4 B.C. — 34 A.D.), ruled over regions inhabited chiefly by non-Jews (Gaulanitis, Batanea, Aurantis, and Trachonitis). For this reason he was the first Jewish ruler to use the effigy of Roman emperors on his coins, and these resemble those of other heathen rulers. The reverse of his coins bears a pagan temple, probably the temple of Augustus at Caesarea Philippi (Paneas) which he built. The coins of Herod Philip and Herod Antipas are extremely rare.

Agrippa I was appointed King of the tetrarchy of Philip by Caligula in 37 A.D. As a result of the intrigues of his sister Herodias, who was the wife of Herod Antipas, Antipas was exiled and his tetrarchy was given to Agrippa I as well. When Caligula was murdered, the new Emperor Claudius granted Agrippa additional territory, and the land of Israel was once again under a single ruler. His most common coin was a small bronze depicting a royal parasol or canopy — a well known oriental symbol of monarchy. All other coins of Agrippa on which his head or that of the Roman emperor appears were intended to serve areas inhabited by non-Jews. Agrippa I was the only Herod to be close to his Jewish subjects, who held him in high esteem.

When Agrippa I died in 44 A.D., his son was only 17. Claudius considered Agrippa II too young to succeed to the throne, so the Procurator Cuspius Fadus ruled in his place at first. In 50 A.D. the Chalcis region was placed under Agrippa's jurisdiction, and later some areas of Galilee and Peraea were added to his state. He ruled for some fifty tedious years under eight Emperors, and as a client — King of the Romans he took part in the war against



Herod Agrippa II, 50-100 A.D.

his own nation when the temple was destroyed. His sister Berenice was the mistress of Titus, at that time commander of the Roman forces.

Agrippa II's long series of coins is unexciting. Two early ones bear his portrait, the rest various emperors he served under — first Nero and then Elavians, Vespasian, Titus and Domitian, etc. The reverses, for the most part, feature the heathen goddesses Tyche or Nike, and sometimes cornucopiae, palm trees, or simply inscriptions. The Herodian coins contain copper (75%), tin (10%) and relatively much lead (15%). The Herods had no permission to strike silver coins.

The Procurators ruled Judea from Caesarea from 6 — 41 A.D., and 44 — 66 A.D. when the First Jewish Revolt against Rome broke out. There were 13 Procurators and five of them — Coponius, Ambibulus, Valerius Gratus, Pontius Pilate, and Antonius Felix — minted coins in the name of the Emperor in Caesarea, the administrative capital. Although relations between them and the Jews deteriorated considerably, none, with the exception of Pontius Pilate, minted any coins which could offend their Jewish subjects.



Procurator Coponius, 6-9 A.D.

Whereas most of the emblems are palms, barley, cornucopiae, vines, amphorae, etc., those of Pontius Pilate have provocative heathen cult objects such as simpulum (a ladle for libations) and a Lituus (augur's rod).

Silver coinage which circulated in Judea at this time was the shekels of Tyre (every free adult Jew had to pay a half-shekel for temple dues annually) and Roman imperial silver, including the "tribute money" mentioned in Matthew.

Coinage of the First Jewish Revolt Against Rome, 66-70 A.D.

The majority of the Jewish population in Judea at this time was hardworking farmers without sufficient land at their disposal and small artisans. Except in Jerusalem the peasants lived in enlarged villages rather than cities and had to shoulder the bulk of the tax burdens, collected either by the agents of the procurators appointed by Rome or by the hated tax farmers.

The national and social factors were flavored with religious schisms — the upper classes belonged to the Saducees, while the peasants and lower

social groups like farmers, artisans, workers, and the lower priests (Levites) of Jerusalem belonged to the Pharisees whose Messianic hopes ran high. There were many outbursts against Rome in the 20 years preceding this first Revolt. Many of these were of a religious nature resulting from the insolence of the Roman soldiers in Jerusalem during the Feast of Passover, or the tearing up of the Holy Scrolls by these soldiers.

There were a number of anti-Roman parties. The Pharisees believed that they had to have sufficient faith and patience until God himself established the Kingdom of Heaven on earth. Zealots, on the other hand, believed that they would establish the Kingdom with their own hands and that God would come to their aid when they broke the yoke of Rome and that of the rich Jews who collaborated with the Romans. The Sicarii was a terrorist organization whose name was derived from the Sica, a curved dagger, which members concealed in their clothing.

The High Priesthood had fallen to an alltime low, being nominated and dismissed by the Procurators and Jewish vassal kings. The Procurators themselves were incompetent, lacked understanding, and trampled right and law under their feet.

Antonius Felix (52-60 A.D.) exercised "imperial functions with all manner of cruelty and lust in the spirit of the slave" (Tacitus). His successor Albinus (62-64 A.D.) took bribes and plundered private and public treasuries. Gessius Florus (64-44 A.D.) was the last Procurator and also the worst. The people were deeply shocked when he sent troops to the Temple treasury for 17 talents on the pretence that the Emperor needed the money. A mock collection "for the poor unfortunate Florus" was taken up, and Florus resolved to extract bloody vengeance.

The revolt against the Romans gathered momentum, and Cestius Gallus, the Proconsul of Syria, was charged with the task of intervention. He had 30,000 men, and part of these were routed by the Jewish warriors of

Jerusalem who set up an autonomous Jewish government. Military governors of various provinces were appointed and dispatched to their posts by the Jewish rebels, and at first the rebels were so successful that Rome appointed Titus Flavius Vespasianus (Vespasian) Commander-in-Chief, and placed a large army at his disposal. He set off from Ptolemais (Acre) where he joined his son Titus in 67 A.D. to reconquer the province of Judea with 60,000 men. After Jotapata they went on to take the whole of Galilee, and in 68 A.D. held the whole country apart from Jerusalem and a few isolated fortresses like Masada and Herodium. Most of our knowledge of this war comes from the historian Josephus, who was at first Governor of Galilee but after his defeat at Jotapata by Vespasian went over to the Romans and described the war in great detail.

Galba, Otho, and Vitellius became Emperors after Nero in quick succession, and Vespasian was proclaimed Emperor in turn by his legions in the East, so he set out for Rome and left his son Titus to continue the campaign. The Romans besieged Jerusalem for over a year and at first tried to build high ramparts to mount their battering rams and siege towers, but these were mined and the timber set on fire by the Jews who foraged out of Jerusalem. On one occasion Titus himself was lucky to escape capture. Though the Romans were superior in open warfare, the Jews were bolder in close fight and preferred death to slavery when called on to surrender. The Romans then built a circumvallatio (siege wall) to cut off all supplies to the city and starve it into submission. Famine soon became acute, and the population of 600,000 suffered uncountable agonies.

After terrible battles the walls were breached on the 9th of August, 70 A.D., the temple was burnt, and thousands were slaughtered in the Lower City. But it was not until the 7th of September that the Upper City fell, and on the morning of the 8th "the sun rose over the smoky ruins of Jerusalem."

Many prisoners were taken to Rome

for the triumph, and Titus celebrated the victory with magnificent games in which 2500 captives perished in the amphitheatre. So many captives were sold into slavery that the price of slaves dropped considerably — (the price of a slave was half the value of an ass). Herodium was destroyed in 72 A.D., and Masada held out until 73 A.D. when the defenders all killed each other rather than surrender to the Romans.

Although the "thick" shekels (issued in each of the 5 years of the war) have been known for 900 years, controversy has raged for the past 200 years over when they were issued. It was only in the last 30 years or so that the question was definitely settled — that they were minted during the First Jewish Revolt against Rome.

Many famous numismatists — De Saulcy, Medden, Cavedoni, G.F. Hill, etc., have made outstanding contributions in regard to this question and to other aspects of Jewish numismatics. Hill's volume on Palestine published in 1914 was, and still is, a great work. He relied on epigraphic evidence for his dating of the shekels; also he was able to examine the huge volume of coins in the British Museum which had been acquired from L. Hamburger in 1908. Israeli numismatists — Reifenberg, Kadman, Kindler, and others have settled the question on historical, archaeological, and numismatic evidence.

In this war, coins were issued anonymously, although it seems likely that the right to strike coins was vested in the High Priest. Both silver and bronze coins were issued and like many other coins in antiquity were a symbol of independence to affirm that a foreign yoke had been thrown off.

The silver shekels (Years 1-5) and half-shekels (Years 1-3) have a chalice with pearls on the rim on the obverse, with date above the inscription "Shekel (or half-shekel) of Israel." On the reverse is a stem with 3 fruits (pomegranates?) and the inscription "Jerusalem the Holy." The script is a variation of the Hebrew script then in current use. The



*Shekel of First Revolt, 66-70 A.D.
Struck in 3rd Year of War.*



*Bronze of First Revolt
Struck in 2nd Year of War.*

chalice was a ritual utensil in the temple ceremonies, and it is thought that the pomegranates were connected with the vestments of the High Priest and had a deep spiritual significance.

The shekels have an average weight of 14 grams, and the half-shekels 6.83 grams. Their weight and purity are similar to the shekels of Tyre on which they are based, as at the time temple dues were paid in Tyrian money which was then current in the land in Israel. There are no half-shekels of Year 5, and only one known of Year 4 in the British Museum. Recently a unique, undoubtedly genuine, quarter-shekel of Year 1 was displayed in a U.S. collection. Shekels of Year 5 are extremely rare as this is when the Romans overcame Jewish resistance. Shekels of Years 1-5 were found at Masada in the course of Professor Yadin's excavations there.

Bronze coins were issued during the 2nd, 3rd, and 4th years of the War. The small coins of Years 2 and 3 have an amphora on the obverse (once again a vessel used in temple ritual) and the inscription "Year 2 (or 3)." The reverse shows a vine leaf with the inscription "Freedom of Zion." Year 3 coins are much more rare than the small bronzes of Year 2. Year 4 bronzes are of three types:

(1) Large coins show an etrog (citron) between two lulavs (palm branches bound with branches of myrtle and willow), and the inscription reads, "Year 4 One Half." The half probably refers to shekel value. The reverse shows palm trees.

(2) The intermediate size bronze has two lulavs on the obverse and an inscription reading, "Year 4 one quarter." There is an etrog on the reverse. It is thought that these coins constituted emergency money when shekels became scarce.

(3) The smallest bronze coins have on the obverse a lulav with the inscription, "Year 4," and on the reverse is a chalice, as on the shekels, with the inscription, "For the redemption of Zion."

This is probably because freedom as inscribed on coins of Years 2 and 3 no longer seemed possible at this late stage

of war, but redemption was a Messianic hope. The feeling was strong in Judea that the Roman Empire was crumbling to pieces as Divine punishment for its assault on Judea — how wrong they were!

The Judea Capta coins issued by the Romans to celebrate their victory in the war were issued to take the place of the coins of the Procurators and were minted in Caesarea. They naturally showed no concern for Jewish sensibilities at this stage, and have Vespasian or Titus on the obverse and Nike (the goddess of Victory) writing on a shield on the reverse. Another coin shows Titus on the obverse, and on the reverse the figure of Judea seated mourning, with her hands tied behind her back at the foot of a trophy. The inscription is in Greek: ΙΟΥΔΑΙΑΣ ΕΛΛΗΚΤΩΝ (Vanquished Judea). Domitian continued to mint coins but these are not considered part of the Judea Capta series.

Many types of Judea Capta coins were issued in Rome in bronze, silver, and gold, with Latin inscriptions. These were used throughout the Empire during the entire reigns of Vespasian and Titus.

Coinage of the Second Jewish Revolt Against Rome 132-135 A.D.

After the destruction of the Temple and Jerusalem, there were spasmodic Jewish revolts in Judea and in the Diaspora (Jewish dispersion outside the Land of Israel). Then in 132 A.D. when the Emperor Hadrian announced his intention to found a city in Jerusalem to replace the one razed to the ground and name it Aelia Capitolina, and on the site of the Temple proposed to erect a pagan temple dedicated to Jupiter, the Second Jewish Revolt against Rome broke out. Its military leader was Simon Bar Kochba, and he was supported by Rabbi Akiva, who saw in him a Messiah.

The war lasted for three years and was, if anything, more bloody and cruel than the First Revolt. Hadrian sent his best commanders including Julius Severus, Governor of Britain, to quell it.



Judea Capta, Sestertius of Vespasian.



Judea Capta, Denarius of Vespasian.

About 1000 Jewish settlements and half a million Jewish rebels were either slaughtered by the Romans or died of hunger and disease. The Romans, too, suffered enormous casualties. Dio Cassius, the 3rd century historian from whom much of the knowledge of the 2nd Revolt is obtained, wrote that Hadrian's losses were so heavy that in writing to the Senate he omitted the customary phrase: "If you and your children are in health, it is well; I and the Legions are in health." In spite of the insurgents' early successes in which they took extensive areas of Judea and held Jerusalem for some time, the Romans adopted the strategy of surrounding Jewish fortresses to prevent food from reaching them, and eventually the war reached its inevitable conclusion. Bar Kochba and his men made a final stand at Bethar in the Judean hills where most, including their leader, were slaughtered.

It is interesting that, until very recently and apart from historical documents, coins were the only tangible evidence of the Bar Kochba Revolt against Rome. There was no Josephus in this war to record the intimate day by day details, and Bar Kochba and his men were to some extent folk figures in Jewish History — like Hercules or King Arthur in other nations. But in 1960, during a search through caves in the Judean hills, an archaeological expedition under Prof. Yigael Yadin found the letters of Bar Kochba himself written in Aramaic and Greek. These are mostly dispatches to his field commanders and show him to have been a very tough character indeed, as seen from this letter:

"From Simon bar Kosiba to Yeshua bar Galgoula and to the men of the fort. Peace. I take heaven to witness against me that unless you mobilize the Galileans who are with you, every man I will put fetters on your feet as I did to ben Aphul."

The Israel Coins and Medals Corporation struck a medal to celebrate this remarkable find.

The coins of this Revolt represent the



Tetradrachm of Second Revolt, 132-135 A.D. Struck in 3rd Year of War.

finest era of Jewish numismatics, even considering the turbulent times. They are to some extent based on the coins of the First Revolt, with the name "Zion" replaced by "Israel" in this war.

The coin types depict the hopes of the Jews after the destruction of the Temple by the Romans some 60 years previously, and it is evident from the symbols that Jews at that time lived mostly agricultural lives. Other symbols depict musical instruments and sacred vessels which had been used in Temple rituals.

They were all overstruck on coins current in Judea at the outbreak of the War — provincial tetradrachms of Antioch, Roman denarii, provincial drachms and local bronze coins. Often the coin on which they were struck can still be identified. The coins were issued over a period of a little more than 3 years and those of Years 1 and 2 are dated. Coins of Year 1 bear the inscription "For the Redemption of Israel"; those of Year 2 "For the Freedom of Israel"; and those of Year 3 "For the Freedom of Jerusalem." The latter probably expresses the hope of returning to Jerusalem when the City had already fallen to the Romans.

The large silver tetradrachms average 14 gm. in weight and have on the obverse the Temple which the insurgents



*Denarius of Second Revolt
Struck in 3rd Year of War.*

hoped to rebuild. On the reverse is depicted a lulav — symbolic of the Feast of Tabernacles. The denarii (3 gm.) depict a large number of emblems all used in various die combinations — wreath around legend, bunch of grapes, juglet, lyre, kithara, pair of trumpets, and palm branches. There are four denominations of bronze coins, a system taken over from the city coinage then current in the Land of Israel:

(1) Large coins of Years 1 and 2 — a wreath surrounding legend and amphora,

(2) Medium — a palm tree and vine,

(3) Small medium — a wreath surrounding a palm branch and a lyre or a kithara,

(4) Small bronzes — palm tree and bunch of grapes.

Coins of Year 1 refer to "Simon Prince of Israel," whereas on coins of Year 2 and 3 "Simon" only. Some coins of Year 1 are inscribed with the name "Eleazar



*Medium Sized Bronze of Second Revolt
Struck in 3rd Year of War.*

the Priest" and this probably refers to Rabbi Eleazar of Modin as High Priest — designate for the Temple about to be rebuilt by the insurgents, which never came to be.

These coins were the last of the Second Temple period, and bring us to the end of our look at ancient Judean coinage. It was not until 1948, when the State of Israel was established, that coins issued by a sovereign Jewish authority were again minted.

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Greater New York Coin Convention Candid



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**At the Club Presidents meeting:
Mrs. Diane Colton, INS of Michigan.**



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Mrs. Margo Russell on left,
Mrs. Edna Kagan on right.**



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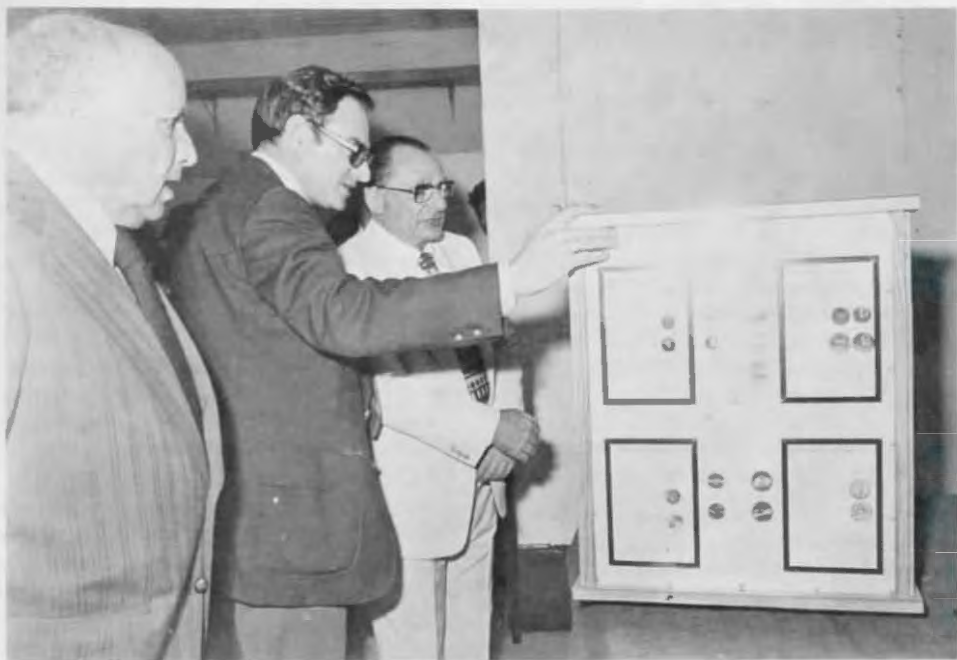


**Sidney L. Olson Master of Ceremonies
U. S. Assay Office Dinner speaker
Mrs. Margo Russel, Installation officer**

Dr. George Hunter

Happy 70th Birthday... Morris Bram





The Kagan collection of all Israel's coins and medals was displayed for the first time in Haifa, Israel during Passover (April 12th to 18th). The Mayor of Haifa, Aryeh Gurel views the exhibit with Rafi Aldor, Deputy Director General of the Israel Government Coins and Medals Corporation. Over 20,000 persons viewed the collection.

Happy 70th Birthday...Morris Bram





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Money of the Religious Institutions 1918-1948

By FRANZ FRANKL

FOR CENTURIES Rabbinical Colleges (Yeshivoth) in Palestine depended on financial support from the large Jewish centers in Europe (Ashkenazim) and in the Oriental countries (Sephardim). Special emissaries (Sheliachs), often prominent scholars, were sent from Palestine to collect contributions. This was a very expensive way to collect money. While the Sephardim continued to send their sheliachs, established European Communities (Vilna - Warsaw - Pressburg) collected and transferred the Funds.

The first Hasidim came to Palestine at the end of the 18th century. Their colleagues in the country of origin regularly sending financial support. At first the community in Europe was called Kolel, the Palestinian was the Halukkah — this was changed later. Kolel became the name in Palestine. With an increasing Ashkenazi immigration after the 1830's the Kolels in Jerusalem began to issue 'Emergency Notes' — sometimes in form of Promis-

sary Notes — the so-called Kolel Money, and distribute to communities from the same country or city of origin in Tiberias, Safed, Hebron the other three Holy Cities of Jewish Palestine. Many of the issuing communities were financially weak. Too much money was spread around and eventually the holders of the notes tried to obtain payment in cash. The outbreak of the First World War accelerated the complete bankruptcy of the Kolel Money System. Even well situated Yeshivoth like 'Torat Chaim' went down.

This article deals with the few known 'Emergency' Notes of Jewish religious institutions issued in Palestine. There is no religious character attached to the notes, even those used by the Yeshivoth. They all have just one thing in common — the lack of small change, and large bills in the till of the institutions.

The little money received was partly given in cash to the students, who by the way paid some tuition fee, or direct pay-



Fig. 1 Kolel Shomre Hachomot with 'Wailing Wall' Seal



ments were made to the storeowner or grocer. Money did not come in regular amounts and intervals, so some communities issued emergency notes for bread. In Palestine before 1948 many merchants, bus companies (because of scarcity of change), moshavots and Kibbutzim (because of lack of money) printed their own notes and gave them as change to their members or customers. The 'religious' notes have one thing in common with all these notes: *NONE* of the notes 'circulated' widely, "Egged" would not accept a "Dan" note or vice versa — they were Emergency Notes.

Seals, the ancient method of identification, are often seen in Israel's Numismatics. The Seal of Shema which appears on the reverse of the last trade coin the IL FIVE, 1978, adorned the back of the 1958 IL five notes. The 'Kolel Money' of the communities in the former Hapsburg Monarchy adopted the seal of the 19th century Woliner Hasidim, Jerusalem, depicting the Wailing Wall and the Temple Mount with the name of the Kolel in Hebrew and German around the picture. With the Monarchy gone the Jerusalem communities in the early 1920's jointly formed the Kolel SHOMRE HACHOMOTH (guardians of the wall) and adopted the seal as their own. The new

seal lists in Hebrew and English the names of the former Kolelim around the picture. 'Original Receipts' were issued by the new Kolel in English and Hebrew, with 'Keren Kayemeth' Statutes on the Back, listing in detail which prayers will be said for certain contributions. Later on the inscription on the seal (Fig. 1) was changed, listing the countries instead of the former names. Individual Yeshivah in Palestine and in Eastern Europe typed out receipts on their letterheads, often signed by famous rabbinical scholars. The money was collected in the Americas, also in Europe which slowly recovered from the aftermaths of war. The outbreak WW II cut the communications with Europe, money became scarcer.

In 1940 religious Jewry founded 'Nahaliet' a Relief Fund for Rabbinical Scholars. Blue 'Builder Member Certificates' (Fig. 3) were issued; the certificate 350x 215 in denomination of LP 10, enumerates in detail the object of the Fund. Well known Ashkenazi and Sephardic Rabbis are listed as administrators and committee members. It is not actually a Bond or Share, just a 'confirmation of a contribution', however it is the *ONLY* 'religious' certificate from Palestine the author has ever seen.

(To be continued)



Fig. 3 "NAHALIEL" — Builder Member Certif.

The Egyptian Paper Money Used In Palestine

ADDENDA

By SAMUEL LACHMAN, Haifa

The following additions should be made to the article which appeared in the SHEKEL Vol. XI.

CURRENCY NOTES.



A 10 piastres note dated 17th July 1916, in Arabic 17 Ramadhan 1334, prefix A/4, similar to the note shown on page 11 of the SHEKEL Vol. XI No. 2 has been reported.

FIVE POUNDS BANKNOTE.



The listings of the note showing the bank building in the SHEKEL Vol. XI No. 3, page 3, should be amended to read:

Series.	Prefix M oblique numeral.
Series.	Date
1	1. VIII. 1925*
2	2. VIII. 1924
3	3. VIII. 1924
4	4. VIII. 1924
5	5. VIII. 1924*
12	3. I. 1925

The above currency note and the LE.5 notes series 5 and 12 were reported by Ahmed Elseroui. The information is gratefully acknowledged.

COINS OF ANCIENT ISRAEL

by David Hendin



Coins Reflect Old Testament Worship

Among the most popular of the coins of ancient Israel in the exhibits I recently prepared for Bloomingdales Department stores were the coins that referred to Bible Days.

In an earlier column in *The Shekel* I told you about a number of the coins specifically mentioned in the New Testament, such as the "Widow's Mite," and "Tribute Penny." Now we will discuss coins of the Jewish War Against Rome and the Bar Kochba War, which carry as their motifs a number of implements used by Jews to worship in ancient times. Some of them continue in use today.



MATTATHIAS ANTIGONUS, King of Judaea 40-37 B.C. Obverse: Seven-branched menorah, Greek inscription, "Of King Antigonus." Reverse: Showbread table, Hebrew inscription, "Mattathias the High Priest."

Antigonus, the last Maccabean king, tried to rekindle the fervor of his followers by showing the holy furnishings of the Temple on this coin: "And thou shalt make a candlestick of pure gold . . . And thou shalt make the lamps thereof, seven . . ." (Exodus 25:31, 37)



JEWISH WAR AGAINST ROME, 66-70 A.D. Obverse: Chalice with pearly rim, Hebrew inscription, "The redemption of Zion." Reverse: Lulav and two etrogs, Hebrew inscription, "Year four."

The ritual objects for the Feast of Tabernacles shown on this coin have been used by Jews from Biblical times until today. "And ye shall take you on the first day the fruit of goodly trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days." (Leviticus 23:40)



BAR KOCHBA WAR, 132-135 A.D. Obverse: Bunch of grapes, Hebrew inscription, "Simon." Reverse: Two trumpets, Hebrew inscription: "For the freedom of Jerusalem."

These trumpets bring to mind the inscription found on a stone from the Jerusalem Temple, found in excavations. It is inscribed: "Of the place of the trumpeting . . ."

Josephus refers to this place when he tells of ". . . where one of the priests stood . . . and gave a signal . . . with a trumpet, at the beginning of every sabbath . . ." (Josephus, Wars IV)



ANOTHER COIN of the Bar Kochba War carries on its obverse a broad lyre of 5 strings, and the Hebrew inscription, "Year one of the redemption of Israel." Reverse: Palm branch within wreath, Hebrew inscription, "Simon, Prince of Israel."

We know such harps were in wide use in Biblical times, perhaps the most famous harpist being King David: "And David and all Israel played before God with all their might; even with songs, and with harps . . ." (I Chronicles 13:8)

American Medals and Tokens of Judaic Interest

By HARRY FLOWER

There have been many hundreds of books written on numismatic subjects. Many of these are on ancient coins, including ancient Jewish coins. In recent times the Israel Government Coins and Medals Corporation has issued catalogs and brochures on their issues, Daniel M. Friedenberg, Sylvia Haffner, Arnold Kagan and others have published excellent books on Israeli and Judaic Numismatics. Periodicals, published in Israel and the United States, have appeared. At the present, *The Shekel*, is outstanding in this field.

This collector of Jewish related coins, medals and tokens feels that the publishing of American numismatic items of Judaic interest is a neglected field. There have been early issues and recent issues on local levels, not published, that could be lost to the Judaic Collector.

In an attempt to correct this situation, this collector will start the publishing of American Numismatic Issues that are of Judaic interest. The writer welcomes comments, suggestions and additions.

Harry Flower
P.O. Box 263
Wheaton, Ill. 60187

THE AMERICAN RED MAGEN DAVID FOR ISRAEL DAVID MARK BERGER MEDAL



This medal was issued by the American Red Magen David for Israel, David Mark Berger Chapter, Cleveland, Ohio, to commemorate the third anniversary of the death of David Mark Berger. David was a member of the Israel Olympic Team that met death by Arab terrorists at Munich, Germany on September 5, 1972.

The medal which was issued in August, 1975 was designed by Jacob Hennenberg of Cleveland and 200 pieces in .999 fine silver were struck by Washington Mint of Beachwood, Ohio. Six pieces were also struck in gold. It measures 39mm (1½ inches), the silver edition weighs 31.42 grams.

The edge is reeded, except for an eleven mm. blank space on the top on which is the serial number.

The issue price was \$25.00. The medal was housed in a plastic case with a wood table-top display stand, boxed, with information card.

The obverse of the medal features the front view of the Olympic Athlete. Curved above are the words IN MEMORY OF DAVID MARK BERGER. Below is the Olympic emblem, the word MUNICH and the date of the tragedy, SEPTEMBER 5, 1972.

In the center of the reverse is a Star of David, with the letters ARMD through the middle. Curved above in large letters AMERICAN RED MAGEN DAVID FOR ISRAEL. Below the Star in smaller letters is the motto "HE WHO SAVES A LIFE IS LIKE UNTO ONE WHO SAVES THE WORLD." Curved below, DAVID MARK BERGER CHAPTER. In the exergue in tiny letters .999 PURE SILVER, and the Hebrew letter "HE."

**COMMUNITY SYNAGOGUE OF RYE, NEW YORK
TWENTY-FIFTH ANNIVERSARY COMMEMORATIVE MEDAL**



This impressive medal was issued in 1973 by Community Synagogue, 200 Forest Avenue, Rye, New York 10580 to commemorate its 25th Anniversary. The medal was designed by Dr. Noel H. Seicol and Rabbi Robert A. Rothman; 250 pieces 39mm in diameter in .999 fine silver were struck by Medallie Art Co. of Danbury, Conn. Later, additional strikings were made in bronze and silver plated; PNCs were prepared using these medals.

The obverse of the medal features a stylized Menorah which carries out the spirit of this anniversary and bears the English inscription "25th ANNIVERSARY / COMMUNITY / SYNAGOGUE / RYE NEW YORK."

The reverse is dominated by a solid Star of David on three levels; the top triangle bearing an incused 3-tongued flame which symbolizes the three major functions of the Synagogue: House of Worship, Study and Assembly. Curved above is a Hebrew inscription ("Thus shall be your seed") from Genesis 15:5. Below the Star of David are the Anniversary dates, the Hebrew version "5709 5734" on the left and the corresponding English "1949 1974," on the right.

THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH 1965 DINNER MEDAL



This medal was issued by the Anti-Defamation League (ADL) of B'nai B'rith. It was presented to each of the guests at the dinner that was held in Washington, D.C. on February 3, 1965. President Lyndon B. Johnson was the guest of honor and the principal speaker; he was presented with ADL's America's Democratic Legacy Award.

The bronze medal is 57mm (2 1/4 inches) in diameter and weighs 103.35 grams (almost 4 ounces). It was designed by Ralph J. Menconi and struck by the Medallie Art Co. of New York. The mintage was 1000.

The edge is plain, but is counterstamped at the bottom with tiny letters "MEDALLIC ART CO. N. Y. BRONZE".

The obverse of the medal features the high relief portrait of the president, his name, LYNDON B. JOHNSON curved around the rim. At his right shoulder, a tiny PAM (for Presidential Art Medals, Inc.); and just below his portrait, in tiny letters, RALPH J. MENCONI © 1964. (The obverse of this ADL Medal is actually the enlarged version of the 1 1/4 inch Lyndon B. Johnson Presidential Medal by Ralph J. Menconi issued July 1964 by Presidential Art Medals, Inc., Vandalia, Ohio 45377.)

The reverse features a large ADL in 14mm letters; just below in three lines, DINNER / WITH THE / PRESIDENT. Making a complete circle around the rim is the legend ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH • FEBRUARY 3, 1965.

This collector considers this ADL Medal as an important addition to any Judaic Collection. It is now quite scarce, but occasionally it is available from coin dealers.

Albert Einstein

Centenary

Israel State Medal 1979



"I consider this the greatest day of my life. Hitherto I have always found something to regret in the Jewish soul, and that is the forgetfulness of its own people—forgetfulness of its being almost. Today I have been made happy by the sight of the Jewish people learning to recognize themselves and to make themselves recognized as a force in the world. This is a great age, the age of the liberation of the Jewish soul; and it has been accomplished through the Zionist movement, so that no one in the world will be able to destroy it."

Albert Einstein

(From a speech at a reception held at the "Lemel" School, Jerusalem, 6.2.1923)

The year 1979 marks the centennial of the birth of Albert Einstein, one of the greatest scientific geniuses of all time. Guided by unsurpassed insight, inspired by a belief that universal laws govern natural phenomena, brooking no authority beyond that of fact and reason, Einstein utterly transformed our understanding of the universe. He challenged the accepted views of space and time, thus leading to the restructuring of physics and the reduction of our view of the world to a few fundamental principles. In a very deep sense he was, perhaps, the greatest contemporary revolutionary. The true profundity of Einstein's work lies in his discovering simplicity in nature. He felt instinctively that truth is beauty and beauty is truth, and to his last day he pursued the elusive search for a unified theory of physics.

Einstein's ideas, conceived in the realm of pure physics, have spread through all the sciences, permeated the intellectual and cultural fabric of our times and, transformed into technology, have indeed reshaped our world.

Einstein's genius expressed itself,

however, not only in science. He was a great humanist and a symbol of the world's conscience. He courageously espoused every cause which he considered just, with utter disregard of its degree of popularity. He was particularly concerned with the looming dangers of nuclear war, dangers which his own work had, paradoxically, helped to unleash.

Our century bears the imprint of Einstein more than that of any other man of science, and his centennial will be celebrated in many places the world over. Jerusalem, however, has a special duty to honour Einstein's memory.

Einstein's involvement with Jewish and Zionist causes began at an early age and continued throughout his life. The original manuscript of his famous article on General Relativity Theory was presented by him to the Hebrew University and is deposited in the Jewish National and University Library in Jerusalem. Einstein's universal humanism was in full harmony with a profound attachment to his people. A special place was reserved in his heart for his Jewish brethren; he was a life-long active Zionist and bequeathed his manuscripts to the Hebrew University of Jerusalem.

Einstein's connections with the Hebrew University date back to before the formal opening of that institution in 1925. Together with Dr Chaim Weizmann, who later became the first president of the State of Israel, Einstein made his first visit to the United States in 1921 on a fund-raising mission for the University. Later, when he visited Palestine in 1923,

Description of the Medal:

Obverse: The portrait of Albert Einstein, taken from the relief by B. Sturm van der Berg, at the entrance to the Mathematics Institute of the Hebrew University. The inscription: Albert Einstein 1879–1955 (in Hebrew and English).

Reverse: Facsimile of Einstein's handwriting: a mathematical formula. A passage from one of Einstein's last attempts to formulate a Unified Field Theory. On the rim, the words: Jerusalem Centennial Symposium, March 1979, in Hebrew and English.

Edge: The State Emblem, the words "State of Israel" in Hebrew and English and a serial number.

Design: Nathan Karp, Jerusalem

Engraving (including portrait): Moshe Nov, Jerusalem

Minted by: Kretschmer, Jerusalem

Einstein delivered a lecture in Jerusalem on behalf of the University, and subsequently he served on its Board of Governors and continued to take an interest in its development until his death in 1955.

The Israel Academy of Sciences and Humanities, The Hebrew University of Jerusalem, The Van Leer Jerusalem Foundation, The Jerusalem Foundation and The Aspen Institute for Humanistic Studies found it fitting to jointly sponsor an Einstein Centennial Symposium in Jerusalem, beginning on 14 March 1979, the anniversary of Einstein's birth.

In honour of the centenary of Einstein's birth, and in conjunction with the Jerusalem Einstein Centennial Symposium, the Israel Government Coins and Medals Corporation decided to issue a commemorative medal in tribute to the memory of this great scientist, humanist and Jew. The portrait of Einstein appearing on the medal was taken from the relief by B. Sturm van der Berg that adorns the entrance to the Albert Einstein Mathematics Institute of the Hebrew University in Jerusalem.



Additions to Judaic Tokens and Medals

By HARRY ABRAMOWITZ, Johannesburg, South Africa

The attempt by A.I.N.A. to publish a catalog of Judaic Tokens and Medals is indeed one to be commended. Sylvia Haffner has indeed performed a tremendous task in this undertaking. It is however, a catalog which can never be completed.



No. 1 Fourth Maccabiah 1953 Medal

**Metal Brass, Silvered 68 Grammes
size 38mm x 53.75mm Rectangled**

Obverse: Emblem of the Maccabiah on a ball held by a truncated hand with laurel sprig. On the ball in Hebrew "Succoth

In my small collection, I have the following medals which were not listed. I have enclosed photographs of them, and given a description, in the hopes that others will come forth exactly as I have done. Perhaps one day these will be used in a more enlarged work on this subject.



5714" and in English "IV Maccabiah Israel 20-29 IX 53" at the bottom in Hebrew "Fourth Maccabiah" edge beveled.

Reverse II: Within a circle on the top. Ovoid laurel wreath. Within wreath space provided for engraving. My specimen reads Tennis Mens doubles.



No. 2 Medal in honor of Rabbi Yitzak Elchanan Spector.

Metal Bronze Round 30mm. looped on top.

Obverse: In Hebrew around the face portrait "Rabbi Gaon reb Yitzak Elchanan Spector."



Reverse: Tomb of the Rabbi legend in Hebrew. Picture of the tomb of the Rabbi the Genius Reb Yitzak Elchanan Spector. "Born in the year (5)597. Passed away on the 21st day of Adar (5)656."



No. 3 Pogrom Victim's Medal

Metal Bronze

Size 24mm x 32mm Rectangle with loop on top.

Obverse: In Hebrew and English quotations from the Psalms 44:27 "Rise up for

our help" on top in English FOR (on left) The Pogrom (on right) Victims.

Reverse: A bearded Jew mourning for a woman and child. On top left, people fleeing and in English "Hear Oh Israel."



No. 4 Keren Kayemeth Medal

Metal Brass 29mm in diameter with loop

Obverse: Map of Israel over which a boy is putting money into a Keren Kayemeth box. Legend in Hebrew: "Ye shall give redemption to the land."

Reverse: Lit Menorah, over the center

branch of which there is a small Magen David. Across in Hebrew Keren Kayemeth Le Israel. At the bottom a semi-circle of leaves and grain.

Believed issued in Lithuania for schools in the early 1920's to encourage contributions to the fund.

Editors Note:

The SHEKEL welcomes any additions to Sylvia Haffner's book *Judaic Tokens and Medals*. Full credit will be given for all additional items submitted and published. Please send a sharp Black and White photograph of each item, together with the description, following the above format as close as possible. If you know the story in back of the item, please submit this as well. E.S.



SYLVIA HAFFNER

Israel's Patterns, Trial Pieces and Rejected Designs *(A SERIES)*

PART 5 — Continued from April-May 1979 issue

By SYLVIA HAFFNER

TERRA SANCTA PATTERN MEDAL, 1963

This pattern specimen of the 59 mm. bronze Terra Sancta medal is 8mm. thick. Both obverse and reverse have a concave rim. The regular issue has a raised, but flattened rim on the obverse. It is believed that the I.G.C. felt that the medal as originally designed was much too thick and revised the design to a flattened rim on the reverse. The edge of the pattern medal does not have the usual "State of Israel" inscription.

The pattern is in the hands of a private collector. No other specimen is known at this time.



LIBERATION GOLD MEDALS — TRIAL PIECES, 1971

The Israel Government Coins and Medals Corp. Ltd. ordered the 1962 Liberation medal be struck in gold in three sizes; 19mm., 22mm., and 27mm., in 1971. They were to be struck similar to the Bar-Mitzvah gold medal series, except they wanted to have the edges marked, "State of Israel" in English and Hebrew and the Menorah. The Bar-Mitzvah gold medals were struck in 1961 with milled edges.

Five sets were delivered to the I.G.C.M. with the explanation: "Only the 27mm. medal was wide enough for the inscription," they sent in the smaller medals with milled edges. The I.G.C.M. then ordered the medals all struck with milled edges.

As to the actual disposition of the "five sets" is purely a matter of conjecture. It has been said, "a small number were given to members of the committee who created the design." One story told about the set as follows, "one of the girls at the I.G.C.M. office, (it does not say if it was the Jerusalem office or the Tel-Aviv office) gave a set to a dealer who came in to buy a set. The girl did not realize its numismatic worth and sold it just like a regular set. (None of the employees in the front office are numismatists

and therefore could not recognize any difference in any issue.) I personally examined one set back in 1973, owned by a dealer.

An interesting side-light to the Liberation gold medals is their release in 1971. I was always nagging the I.G.C.M. for advance notices of new issues so they could be catalogued and when I heard about the gold medals sent in my check for a set, which was sent to a friend in Israel. (You see I had to have every item ever issued by the I.G.C.M. Vanilla . . . chocolate and strawberry! They did very little promotion on the gold set for it was just about the time when the cost of gold started rising. Many subscribers were not aware that the set even existed until my book "Israel's Money and Medals" was published in 1973! The final mintage figures show only 1,310 sets were issued with a few more individual pieces of the two smaller sizes. When we moved to Israel in late 1972, I tried to buy three sets for collector friends of mine in the States and was told, "the sets were not available!" (SM-21)



25th ANNIVERSARY PLATINUM TEST STRIKE MEDAL, 1973

In 1973 when the 25th Anniversary Medals were struck the Platinum strike proved to be a problem. They had to be struck in two places, in Jerusalem and at the Robbins Co., Attleboro, Mass. U.S.A. This was to aid the U.S. collector so they would not have to pay the duty for the platinum medal struck in Jerusalem. First, the planchets arrived in the wrong size! (They came from West Germany). Then they had a lot of breakages of the dies! Shown here is one of the five pieces struck in 35mm, silver to test the new dies as they were made up. These pieces are not in a private collection.

The Platinum 25th Anniversary medal did not enjoy the popularity that the I.G.C.M. expected it to have. One of the problems was the distribution in New York. Many collectors wrote to Jerusalem requesting the medal along with their other order and by the time their request was answered to please buy in N.Y., the medals had been bought up by the dealers in quantity and did not have the wide distribution it should have had. Also it was an expensive year for the collector; the gold set was \$385.00, the Platinum medal was \$350. plus all of the regular issues and there has been some buyer resistance for lack of funds to "buy it all!" (SM-47)



ITALIAN HANUKKA LAMP MINT ERROR, 1962

In the winter of 1961/62 three people, including two Israel Government officials, visited the Berne Mint in Switzerland. The Mint presented each of them with a specimen of the Hanukka Lamp coin, which had just been struck. One of the guests discovered an error in the Hebrew letters on the reverse. On the bottom rim, in the first word, instead of "HANUKIYA" (Hebrew for Hanukka Lamp), the Swiss artist had erroneously written "HANUNIYAH" with the letter "HEY" instead of the letter "CHET" and the letter "NUN" instead of the letter "KAF."

The spelling mistake was called to the attention to the Mint's management. Instructions were given to destroy the entire issue and make new dies. The Mint was reluctant to ask for the return of the three pieces they had presented to the visitors and are the only pieces known left from the initial striking of the UNCIRCULATED specimens.

In 1976, I was shown a specimen in "PROOF" of the incorrect spelling by an Israeli, R. Nardy from Tel-Aviv. The coin was purchased from a dealer who was not aware of the error. This is the only specimen known today with error in PROOF. It is not known if others exist in private collections undiscovered. The coin was verified as genuine by Israel Zedaka of the Israel Government Coins and Medals Corporation. The Photo shown here is the Nardy specimen. The error coin is shown above the correct spelling.



"LET MY PEOPLE GO" BERNE DIE VARIETY PROOF

The Freedom (Let My People Go) commemorative issued in 1971 was struck at the Jerusalem Mint but the first die for the proof issue was made by the Berne Mint in Switzerland. The gold coins of this issue were struck at the Berne Mint, and at the time the Bank of Israel asked the Berne Mint to make up a die for the Ten-liriot silver coin in proof. The die was made and several samples were sent to the Bank for their approval. Upon examining the coins the Bank felt that the die was too concave and would eventually cause the rim to buckle. They cancelled the order and placed a new order with S. Kretschmer & Sons, Jerusalem, where many of the dies for the commemoratives coins are now made.

When the Berne Mint sent in their shipment of the 100 Liriot gold coins and dies they also included the one ten-liriot proof die and 60 to 80 coins that had been struck when testing the die. Most of these coins were shipped out to collectors along with the Kretschmer Proof die strikes not realizing the difference between the two die strikes. The difference was not discovered until a few years later, when the balance of the coins were found in the vaults in a small box and compared to the Kretschmer strike! The Berne die strike is very rare. A number of varieties exist in the Uncirculated strikes but are mostly minor differences in the planchets.

The main differences between the two different dies are as follows:

BERNE DIE

The planchet is more concave.

The planchet is 1.0mm. thicker.

OBVERSE

The "mem" is open and higher from the rim.

The emblem is 10.0mm. across.

The date "1971" is 7.0mm. across.

The legends are inset from the rim.

Planchet has a true-proof surface with all high relief in matte.

REVERSE

The lettering is high and thick.

KRETSCMER DIE

The planchet is flatter.

The planchet is 1.0mm. thinner.

OBVERSE

The "mem" is closed and closer to the rim.

The emblem is 9.0mm. across.

The date "1971" is 8.0mm. across.

The legends are on the rim.

Planchet is proof-like with some high relief in matte.

REVERSE

The lettering is flat and sharp.

BERNE

KRETSCMER



COMMEMORATIVES IN LEAD STRIKES

While living in Israel I saw the "Let My People Go" ten-liriot commemorative struck on a lead planchet. I was told that all strikes of the new commemoratives are tested on lead planchets and shown to the committee. They are then returned to the Bank of Israel for safe-keeping, I have no verification of any strike but the "Let My People Go."

To Be Continued

THE HISTORY OF THE JEWS IN HOLLAND

AS ILLUSTRATED BY MEDALS

by *Dr. Arthur Polak*, Amsterdam

If there is some truth in the well-known proverb "Each country gets the Jews it deserves," then the Jews that lived in Holland must have been of a special kind. For there is, perhaps, no other country in the world where Jews have thrived as well, and where relatively so little real anti-Semitism was to be found as in Holland.

Up to the last World War, about half the Jewish population lived in Amsterdam, and the rest had spread all over the country, living mainly in the big cities or important municipalities. There were two groups of Jews in Holland, the Portuguese (Sephardim), and the High German (Ashkenazim). Until the middle of the nineteenth century they tended to ignore each other, but later on mixed marriages occurred fairly regularly.

The Sephardim were the longest-established group of Dutch Jews, playing an important part as early as the 17th century. An expression of this is a medal that was presented to Josef Athias in 1667 by the States General for the publishing of the well-known "Athias Bible". This example shows clearly that the admission of the usually rich Jewish refugees from Portugal was due partly to the proverbial Dutch commercial-sense, for the export of Hebrew bibles and other religious works to many Middle and Eastern European countries, where the printing of Hebrew letters was prohibited, was good business indeed.

Another interesting medal is the one struck in the 17th century on the occasion of the silver wedding of Jacob and Hanna Bassan (3rd Sivan 5475). Beyond any doubt, this is one of the earliest Jewish wedding medals known (Plate II, No. 1).

One fascinating medal shows that the Jews had great political influence in Holland as early as the middle of the eighteenth century. In 1745, the Empress, Maria Theresa issued a decree that all Jews would have to leave Prague and Bohemia. As this would have caused harm to European trade in general, the Jewish communities of Amsterdam, Rotterdam and The Hague appealed to the States General, asking them to have their ambassador in Vienna, Baron van Burmania, intervene on behalf of the Bohemian Jews. In consequence of this intervention, the decree was revoked. In gratitude for this help, the Dutch Jewish communities had a medal struck by N. van Swinderen. On the obverse side we see Maria Theresa sitting on her throne in a magnificent hall, flanked by allegorical representations of Love and Justice. Before her a warrior is acting as intermediary for the High Priest standing beside him. The inscription reads: "Exilio Minato (Threatened with Exile) XIII Thebeth — XVIII December". On the reverse side we see the Temple of Jerusalem where a thanks-offering is being presented. The coats-of-arms of England, Holland, Sweden and Poland are on the temple walls while at the top the Hungarian-Bohemian arms are seen. The inscription reads: "Decreto Aboletto (The Decree Having Been Revoked) XIII Yar, XV Maii" (Plate II, No. 2).

Another medal shows that the High German community was also of some importance at the time. This silver medal was struck in 1734 in honour of the arrival of Rabbi Eleaser of Brody. On the face of the medal we see the bust of the Rabbi with the legend in Hebrew: "The learned Samuel, Chief Rabbi of Brody". On the reverse of this medal, inscribed entirely in Hebrew, we read: "Received in this city, Amsterdam, Wednesday 27 Elul 5495, May he reign long. Pray for the good of the authorities, for the hand of Joel, the son of the venerable Rabbi Lipmann Levi" (Plate II, No. 3). The very fact that the inscription of the medal is entirely in Hebrew shows the relatively limited assimilation of the Ashkenazim, however astounding it may be that a portrait medal of a Rabbi could be issued by them at all.

In Holland, as in many other countries, the emancipation of the Jews became a fact in 1796. There is a medal in honour of this event. However, the Jews as well as the non-Jews had great difficulty in getting used to the new situation and at the beginning the opposition of both parties was very great. That is probably the reason why only fifty years later another medal was struck to commemorate the emancipation.

There are three medals of that time which are important enough to be discussed here. Two of them are silver medals, dating from 1671 and 1714, and now in possession of the Jewish Historical Museum in Amsterdam. These medals served as a permit for the man who conducted the Jewish funeral processions to the cemeteries on the outskirts of the town. The inscriptions are in *Hebrew* on both sides. The third medal (now in my collection) is a so-called guild medal. The fishmongers' guild was the only guild of which Jews could be members — with certain restrictions, however. The Jewish fishmongers were allowed to sell only in markets specially reserved for them. Besides the initials, the word "Jew" was engraved on the brass medal (Plate II, No. 4). Later, the Jewish guild formed a kind of "gewre". Only when the guilds had disappeared entirely, were Jews admitted to all sorts of professions.

That the High German Jews were fairly well off after the French period, may appear from three medals in my possession, all of them made by Wiener, a member of a Dutch Jewish family of famous medal cutters in Venlo in the province of Limburg in the south of Holland. Besides the Wieners, there was another family of well-known medal cutters and designers of the 19th century, the Elions in Amsterdam. The first of these medals was presented to King William II on the occasion of the opening of the new synagogue at Maastricht (in the very south of Holland) in 1841. On the face there is the synagogue, and under it is the inscription: "Inaugurated XXI August MDCCCXXX (Wiener F.)" On the reverse side is inscribed: "Dedicated to King William II in gratitude for his tolerance to the Jews" (Plate II, No. 5). The second medal was also struck in 1841, at the opening of the "Home for the Aged" in The Hague, with a dedication to the chairman of the Board of Trustees, Mr. M. J. Gigh (Plate II, No. 6).

In my collection, there is a so-called "Hybrid Medal" with the synagogue of Maastricht on the face and the inscription on the reverse side. This is probably due to a mistake made when the two sides of the dies were joined at the mint. The man on

the job apparently remembered vaguely that the two medals had something to do with Jews, but he made the mistake of joining the wrong sides.

Almost unique are the "Circumcision Medals" struck in Holland about a century ago, which were very frequently given by the circumcisers to their little patients on the occasion of the circumcision. Most of these medals are from the circumciser, L. S. de Beer, who lived in Utrecht. On the face we see a high old-fashioned chair with a Hebrew inscription around it; on the reverse side the name of the boy and the date of the circumcision are engraved (Plate II, No. 7).

All the medals that were struck in the last century in Holland can be divided into two groups. First, we have the medals relating to the opening of synagogues, orphanages and the like; secondly, there are medals relating to people: wedding medals, medals in honour of artists, etc. Among the first group there is an important medal, struck in 1865 on the occasion of the opening of the new building of the boys' orphanage in Amsterdam. On the face we see Charity with a boy on her lap, her left hand resting on the head of another boy standing by her side with a book in his hands. The inscription reads: "Megadle jethomim". On the reverse there is a picture of the orphanage (Plate II, No. 8). Ten years later, in 1875, a medal was struck for the bicentenary of the Portuguese-Israelite synagogue in Amsterdam. On this medal can be seen the symbol of the community: a pelican feeding its young.

In commemoration of the centenary of the Jewish community in Utrecht, a medal was struck in 1889, (Plate II, No. 9). Another medal from 1891 commemorates the inauguration of the "Livreria de Montesina," the library, world-famous to this day, of the Portuguese Jews in Amsterdam, which was combined with the "Ets Haim" Library. In 1915 the tricentenary of the "Santa Companhia da Dotar Orphas e Donqillas" of the Portuguese Jews in Amsterdam was commemorated with a medal. This "Companhia" is a fund that yearly provides Sephardi girls with dowries. Until recently it was a condition that they were given only if the girl married a Sephardi. Ten years later a medal was struck on the occasion of the 150th anniversary of the Portuguese Jewish synagogue in Amsterdam, and in 1926 a medal was struck in honour of the inauguration of the new synagogue in Utrecht.

There are medals which show that during the 19th century the Jews held important positions; for instance, the medal struck to commemorate the 80th birthday of the famous painter Josef Israels (Plate II, No. 10).

Thus we see that the history of the Jews in Holland can be followed through a long series of medals. They are described in detail in my book, "Jewish Medals in the Netherlands" (edited by J. Schulman — Amsterdam).

The famous history of the Dutch Jews came to an abrupt end with their mass-deportation and slaughter during the Nazi occupation of Holland, when as many as 90% of the Jews living in Holland were brutally murdered.

Many medals commemorating the history of the Jews in Holland have survived and their study is of considerable historical value.

PLATE II



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ISRAEL - MEXICO NUMISMATIC EXHIBIT MEDAL

The Israel face of the medal features a representation of the seven-branched candelabrum, the Menorah. It was designed by a young Israeli artist, Gad Almaliyah, who recently spent a year in Mexico on a grant.

The Menorah fulfilled an important ceremonial role in Temple ritual; it was a prominent feature of the Tabernacle in the wilderness and of both First and Second Temples in Jerusalem. The entire Menorah was fashioned from a single ingot of gold. The seven branches were decorated with cups and flowers, all part of the solid ingot from which the whole Menorah was made. The seven lamps of the Menorah were kindled by the priests every evening and burned till morning. In the Second Temple, three of the lamps burned continuously, while the other four were lit only in the evening.

In Solomon's Temple (the first) there were ten gold Menorah. In the Second Temple, however, there was only one, as there was in the Tabernacle. When Jerusalem was conquered in 70 C.E. and the Temple was destroyed, the Menorah was taken to Rome, where it featured in the triumphant parade of Titus, as represented in one of the friezes adorning the Arch of Titus in Rome. The subsequent fate of the Menorah is uncertain.

One of the earliest and most widespread Jewish symbols, the Menorah was chosen in 1948 as the official symbol of the State of Israel. The shape of the Menorah appearing on this medal is based on Menorah forms found in archeological remains dating from as early as the 1st century B.C.E. Above it, the medal carries the inscription "Israel Coin Exhibition, Mexico 1979", in English and Hebrew.

The Mexican face of the medal was designed by Reyes Santana, designer and engraver at the Banknote Printing Works of the Banco de Mexico. The design reproduces two elements from pre-Hispanic art. One of these is the ornamental fretwork, the other the figure of Quetzalcoatl, one of the major deities in Mexican mythology.

In Nahuatl, the ancient Aztec language, Quetzalcoatl's name means "beautiful serpent" or "beautiful twin," and he is represented as a plumed serpent. Though viewed differently in the various cultures of pre-Hispanic Mexico, Quetzalcoatl is generally considered a beneficent deity, giver of life and creator of culture and art. King and priest, god of learning, of writing and of books, he fulfills a civilizing function in Aztec myth, and the legends told of him probably developed around a kernel of historical fact.

The figure of the plumed serpent reproduced on the medal was taken from sculptures in the Temple of Quetzalcoatl within the Citadel (inner fortified ceremonial center) of Teotihuacan. This ancient city, situated some 50 kilometers to the north of present-day Mexico City, flourished between the 2nd and 3rd centuries of our era. Its inhabitants developed what is known as the Teotihuacan culture, whose influence spread throughout Central America.

This face of the medal bears the inscriptions "Exposicion de monedas del Banco de Mexico" and "Jerusalem," the year (1979), and the emblem of the Banco de Mexico, the country's central bank. The mint mark of the Casa de Moneda (the oldest mint in the American continent) also appears on the medals struck in Mexico.

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